Nuggets in Srimad rahsya traya sAram

1. Begin with Chpater: 0, Guru paramparA sAram

2. Merits and sins (Punyam and papA) are not the currency for eternal bliss (mOksham). They give only a better or worse life – in here earth (bhumi), heavens (svargam) or hell (naragam).

3. One needs a qualifed guru (sadAcAryA) – without guru, we can't go anywhere.

4. Our lineage of teachers (AcArya parampara) is unbroken chain – Bhagavn to your AcArya

5. Think of the chain -- your AcArya – Desika – ramAnujA – nammAzhvar – visvaksenar – Lakshmi and Sriman nArayaNA

6. With that we enetered Chapter 1 – upOdkAdam

7. Why we need to study rahasya trayam, this book explains

8. Moksham should be your ultimate destination and you have all the right to enjoy that. Its your right.

9. This book tells how to go reach and enjoy moksham

10. Example - Prince got lost and finally go back to the kingdom

11. To rach AcArya we need six things - Nirheutka krupa, Yatrichika punyam, madhusoodana kadAksham, advesham, Abhi mukyam, sAtvika sambAshanam

12. First 3 happens before you are born. Our praptti starts only after that.

13. Go to Sristuti lecture and understand pirAtti's position

14. Simply, Lakshmi is Esvari, brahmam, equivalent to bhagavAn in all aspects

15. pirAtti has major responsibilities – Recommendation (purushakAratvam), Route (upAyam) and Rewards (upeyam).

16. In moksham, we do eternal kaimkaryam. Service is sweeter if it is towards the person of ultimate love.

17. To attain mOksham one neeeds, knowledge of proper route (upAya jnAnam) and the master (AcAryA) who shows that.

18. That takes you 2nd chapter sAra nishkarsham

19. Our life is short and too difficult to digest everything and determine what is best. So one needs to conncentrate on the best.

20. Moksham aspirant is called mumukshu.

21. prameyA is the obect of knowledge (bhagavAn). pramANA is the tool that takes you pramEyA.

22. Sensory perception (pratyksham), deduction (anumAnam) are two means, but not reliable at all times.

23. verbal testimony (sabdhA, vedAs) is the highest pramANA, because they don't have any flaws (nirdOshA), or bias.

24. Even within those vedAs, earlier portions (karmakANdA) deals with rituals and trivial & emporary rewards (alpha and astira) and so were discarded.

25. Latter portions (bramma kAndA or jnAna kAndA) is the one deals with who is the final and ultimate God (brahmam).

26. Even within latter portions of vedAs (upanishads) the primary rahsyas (rahasya treyas) help to understand that ultimate God (brahmam) better than anything else.

27. Conclusion - mOksham is the final desitination, ultimate Lord is the one who confers that and the three rahasyAs help in that objective.

28. That takes us to Chapter 3 pratAna pratitantram

29. **pradAna pratitantrA** – The most important ideas which are unique to our philosophy, which others don't have.

30. Our **pratAna pratitantrA** is the relation between Lord and the rest (bhagavAna and jagath) through **body-soul relation**

31. Esvaran is the soul . ***cetana and acetanAs***) are the body

32. Soul and body is based on SCO principle – support, control and own.

33. Adeyatvam – Everything's mere existence is supported only by bhagavAn

34. Videyathavam – For everything to be created, sustained and d osome action, the cause is bhagavAn's thought (sankalpam).

35. Seshatvam – All things exists for the purpose of bhagavAn

36. Jeevan is ananyadhAran (can't be suppoorted by anything else) – narANam + ayanam tells

37. Jeevan is ananya prayOjanan – m (jeevan) exists for a (bhagavAn) in aum praNavam

38. Jeevan is ananya caraNan – nama: means nothing is mine. So if everything is for bhagavAn, then keeping him as the means (upAyam)

39. Look at ArjunA's chariot and the order when rAmA went to forest

40. VedAs explain the relation between esvaran & jagad by abheda sruti (non-different), bheda sruti (different) and ghataka sruti (linking both).

41. Abheda sruti: Milk + water; bheda sruti: rice+sesame, gahtaka sruti: painted wood

42. Ghataka sruti (visishtAdvaitam) reconciles coherently all the apprently conflicting statements, without omitting any part of vedAs.

43. That takes to Chapter 4, artha pancakam

44. The relationship between isvaran and jagad (Lord and the rest) was explained through body-soul [sArira Atma bhAvam] connection.

45. That is the basis for 5 realities {artha pancahkam}

46. Some include that relation between isvaran and jagad itself as the 6th reality.

47. 5 realities to be known – YAHOO

- You (jeevan), - jIva svarUpam
- Access (upAyam), upAya svarUpam
- Him (esvaran) – prApya svarUpam
- with an Objective (purusharttam) phala savarUpam
- without any Obstacles (thadai) virOdhi svarUpam

48. Him (esvaran, *prApyan*), where do we see in 3 rahasyams –

- akaram in praNavam in triumantiram;
- nArAyaNa in dvayam;
- mAm, aham in charama slOkA

49. Jeevan (*prAptA*, *jIva*) is understood by

- m in praNavam, m in nama, nAra in tirumantriam
- yE in prapatyE , m in nama in dvayam
- vraja, tvam, mA in charama slokA

50. Means (*upAya*) is understood by

- nama, ayanam in triumantiram
- first line, nama, ayana in dvyam
- first line of charama slOkA

51. Rewards (*phala*) can be understood by

- nArAyaNAya in tirumantirma
- Srimate nArAyaNAya nama 2nd line in dvayam
- Sarva pApebhyO, mOksayisyAmi in charama slOkA

52. Obstacles (*virOdhi*) can be understood by

- Meaning of praNavam, nArAyaNa, nama in tirumantiram
- nama in dvayam
- sarva pApa in charam aslOkA

53. How this objecitve, Isvaran (*prApya svarupam*) needs to be perceived?

- Inseparable from Lakshmi,
- Infinitely Knowledgeable (jnAna), eternal bliss (Ananda), boundless (ananta) as the pramANA indicates.
- all noble characters (samsata kalyAnA guNakaran),
- no evil ones (akila heya pratyanikan) ,

- has the both wealth (upaya vibhuti nAthan) – playful world (leela vibhuti) and eternal world (nithya vibhuti aka srivaikuntam, parama padam etc.) as his body (sariiram)
- Has divine idol form (divya mangaLa vigraham)
- The creation, sustenance and destruction (srushti, sthithi and samhAram) of the universe as His play (leela)
- esvaran is vibhu (prevasive).

54. Individuals (cetanA, prAptA) – 3 types;

- baddha (bounded by birth/death),
- muktha (liberated from samsAram) and
- nithyA (eternals).

55. Understanding jIva svarupam

- Common for all the 3 types - atomic (anu); Jeevan has knowledge (jnanam), Happiness (Ananadam), flawless (amalatvam), subordinate (seshatvam) and dependence (pAratantriyam)
- Specific for moksham aspirant – karma and birth cycle (sariira sambhandham), confusing body and soul are the same –(will be explained later)
- Explained in ch:1 upOdkAdam, Ch:7 mumukshutvAdikArA

56. means (*upAya svarUpam*)

- only two – bhakthi which requires karma, jnAna yOgAs; and prapatti
- explained in Ch:9 upAya vibhAgAdikAram; Ch:11 parikara vibhAgAdikaram, Ch:12 sAnga prapanAdikAram

57. rewards (*phala svarUpam*),

- the innate nature (svarupA) of jeevan is to perform kaimkaryam to the Lord.
- From Ch: 13 to Ch:22

58. Obstacles are the hurdles which prevents to enjoy the rewards; ignorance (ajjAnam), action (karma), semblance (vAsaNA), taste (ruchi), new body (deha sambhandam) is the vicious cycle.

59. Primary obstacle (pratAna virOdhi) is anger from the Lord (bhagavad nigraham)

- Our sesnosry organs (indriyams) induce to treapss the sAstrAs and that creates sin (pApa) and Lord gets angry (AjjA adilanganam).
- This anger is called karmA

60. Anger of the Lord is THE hurdle in attaining eternal bliss (mOksham)

- During deluge (praLaya) – all jeevAs lose body and senses (indiryam) and lay like nonsentient (acetanam). Knowledge is shrunk to very low level.
- During creation (srushti) – jeevAs get body according to karmA and get tempted int owrong things
- It may give animal life (no satrA knowledge)
- Puts you into other religions and philosophies
- Even in Sriviahnavam, it may give crooked knowledge and perverted ideas – makes you to accumulate sins
- Approach demi gods
- Indulge in enjoying own AtmA (kaivalyam)

61. Worshipping the ultimate God (BrammOpAsanam) can be two types

- I am the body for the bhagavAn who is the AthmA (Here you are the important one) – panchAgni vidyA
- BhagavAn is the soul and I am the body for Him (Here bhagavan is the primary one)
- But the first one has several stops and lay overs. May go to kaivalyam state
- Other brahma vidyAs may give different enjoyments including position of brahmA and delay the mOksham

62. So Anger of the Lord = THE Biggest hurdle for eternal bliss (bhagavad nigraham = THE moksha pratibhandagam)

63. To cross a well of 32 ft diameter, whether falling short in the 1st feet or 30th feet, it's all the same. Fail is a fail.

64. Which good action (sukrutam) will give the mOksham quicker? Hard to know. Here interesting anecdotes – vasishtA, AcAryA for rAmA is still not attained mOksham. But evil-minded vruttrAsura and ksharabndhu got mOksham due to AcAryA connection.

65. Not to worry, there is a remedy to the anger of the Lord (marundu for bhagavd nigraham) – prapatti.

- tasya ca vaSikaraNam taccaraNagati: eva – bhagavad rAmAnujar said, "total unconditional surrender is the only way to attract the Lord away from the anger"

66. Finally, a Srivaishnava or a bacteria, no difference if there is no prapatti performance.

67. That takes you to Chapter 5 tattvatreya cinAtidhikAram

68. Note: The title says cinatnA – Think, consider

69. A mumukshu should learn first about artha panchagam, the meaning about five things/articles.

70. These 5 articles (artha panchagam) is based on 3 realites (tattva treyam)

- Isvaran (prApyam)
- cetanan (prAptA)
- acetanam (prApya virOdhi)

71. If artha panchagam explained in detail, why we need this chapter tattva treyam?

- Through proper, detailed understanding the tattva tryeam, one's ignorance (avidyA/ajjAnam) is removed.

72. What is the ignorance? It is the false notion-

- body and soul are the same (sariira athma bramam)
- Our soul is independent (svatantra athma bramam)
- No God argument (anIsvara vAdam) {Refer nirIsvara mImAmsA, sAnkhya philosophy, [no jivAs] advaitam – SrIbAshyam}

73. Focus of this chapter - Necessity of the eEstablishment of each of the three tattvAs with their identities (lakshaNA), understand and contemplate

74. These delusions can be cleared by understanding from svetAsvadara upanishad

- enjoyer (bhOktA) {jIvan}

- enjoyment object (bhOgyam) {acetanam}
- and controller (prEritA) {paramAtmA}

75. The 3 realities (tattva treyam) are ACE –

- Acit (nonsentient) – no thinking capacity
- Cit (sentient), and - has caitanyam (knowledge)
- Esvaran (the Lord) has the highest form of knowledge being pervasive everywhere.

76. First we will deal with the svabhAvA of each

77. Acit is 3 types –

- prakriti (primordial matter) aka triguNA – misra tattvA
- kAlA (time) - sUnya (void, zero) tattvA
- suddha tattvam (transcendental substance)

78. Prakriti is

- made of triguNAs (three qualities) – sattva (pure, noble, clean) , rAjasa (desire, motion, anger), thAmasa (sleepy, lethargic, confusing).
- No knowledge (no jnAnam)
- Exists for others only
- Eternal
- Always changing

- Transforms into mahat ahamkAram etc. and finally form as an enjoyable body (sariiram)

79. kAlA, the character (svabhavAm)

- Reason for the transformation of the prakriti
- No begin or end
- Cause for all the transformation of acetanAs in prakrit mandalam {not in nithya vibhuti}
- has no guNA
- and is 3 types -past, present and future.
- It is measured in several units – seconds, minute, hour etc.

80. Suddha sattvam is sattva gunA only

- Always pure.
- Will change according to the Lord's wish (paramAtma sankalpa adinam} and not by kAlA
- Has Knowledge (svayam prakAsam – self luminous}, and Anandam
- Note: It is acetanm because there is no DBJ; but svayam prakAsam that is why it is not jadam

81. Cit is 3 types of souls –

- baddha (bounded in samsAram {birth/death cycle}), from brahmA to worm; dictated by karmA, enjoyers of happiness/sadness.
- Takes one of the body – celestials, huiman, animal and plant type {deva, manushya, tiryang, sthAvara}
- muktA (liberated from samsAram) performed bhakthi or prapatti and emancipated from samsAram
- explanation of koodasthar – It is like the workbench in the shop. It wil lstay the same, only items on top will change in shape etc.
- nityA (eternals – never involved with samsAram), always bloosomed in nature (svarupa AvibhAvam)
- All the jeevans have knowledge (jnAnam)

82. The three types of jIvAs

- baddha – never have the vision of the Lord (bhagavad dharsanam)
- mukthA – For ages, no bhagavad dharsanam and received by performing upAya anushtAnam one day.
- nityA – always have the bhagavad dharsanam

83. Esvaran (Lord) is only one.

- He is pervasive (vibhu), totally independent (svatantran),
- master of everything (seshi, svAmi)
- jnAna, bala etc.

- No tiredness, sleep, aging, fear, anger etc.

84. Isvaran is the ruler. Both cetanA and acetanA are ruled items Remember "svAdina trividha cetanAcetana svarUpa sthithi pravritti bhedam"

85. There is a fourth acetanam called dharma bhuta jnAnam (DBJ). But it is always associated with cetanAs and so it is not classified as a separate category.

86. sAstrAs lay out for every items (like ACE here),

- svarupA (innate form, essential nature),
- sthiti (continuence of existence) and
- pravrutti (activity) of the tattva treyam.

87. svarupA is actually the item itself (dharmi). Its unique nature can be recognized by its uncommon characters (asAdAraNa dharmam) which shows that item is different.

88. Stithi is extent of which that item is there.

- For eternals, it is infinite.
- Eternal objects may differ, but their sthiti is the same. No distinction.
- For temporary objects, it will be long and short according to the Lord's wishj (bhagavad sankalpA)

89. Pravrutti is the activity (vyApArA).

- For cetaNas inaction is also an action. i.e. nivrutti is also a type of pravrutti too.
- For acetanAs, pravrutti a cetana can intitiate. But, there is no nivrutti, they can't do a determination (sanklapma).

90. The svarupa sthithi pravartti will be different fo each object.

91. Dharmam – is not charity or good action, it is a quality here. The object for that quality is dharmi. Whiteness is dharmam, milk is dharmi

92. Example

- Pot - The svarupa nirupaka dharmam is its small neck, widended body.
- White colored or blue colored is nirupita svarupa viseshaNam.
- BhagavAn – srushti sthithi samhAram is svarupa nirupaka dharmam
- Dhaya, vAtsalyam etc. nirupita svarupa viseshaNam.

93. Important connection to SribAshyam here –

- Pratyaksha pramANA will always show svarupa nirupaka dharma. e.g., when you see a pot, you see the unique characters.
- sabdha pramANA is also like that. When it explains an object, it will show not only dharmi but also type, quality, action (jAdi, guNA, kriyA)
- Refer tat tvam asi – Where advaitis say there is no visheshanam
- We say one can't understand the object without the viseshaNam.

94. The svarupA of cit is jnAnA (knowledge), AnandA (happiness), amala (flawless), anu (atomic), seshatvam (servitude).

- Actually jnAnam obtained through anu {jnAtve sati anutvam}

95. The cit is servitude (seshatvam) to Lord and noone else {Lord means bhAgavatAs are also}

96. Pratyak means inwardly luminous. [pratyak = backwards, opposite direction in dictionary]. Does't require another object to illuminate it. Athma is pratyak. It knows who it is. Doesn't need another knowledge.

97. Common to cit and Isvara –

- self luminous (pratyak) and
- Intelligence (caitanyA).

98. Difference between cit and isvaran –

- cit is always a slave (seshan) and Isvaran is the Master (sEshI).
- This is true in Moksham also.
- Cit being a slave to the Lord will never change at any time, place or form (sarva desa, sarva kAla, sarva avastai). It is eternal.
- Cit is always atomic and Isvaran is pervasive. So any jnAnam, self-luminous etc. needs ot be looked from that perspective.

99. So for cit, we derive

- Cit has jnAnam = not lifeless (jadam)
- Cit has Anandam = not unpleasant (pratikula vasthu)
- Cit is amalan = not with flaws
- Cit is atomic = not pervasive
- Cit is inward self-luminous (pratyak) = outward (parAk)

100. Question – Can we say servitude is the identity of jeevan (seshatvam as lakshaNam for jeevan)?

- In praNavam akAram has hidden 4th case indicating seshatvam.

- So jeevan is seshan to paramAtmA
- So can we say, “cetanan being with the qulaity of seshatvam”? (seshatve sati cetanatvam)
- This seshatvam doesn’t apply to paramAtmA – He is the boss for all (sarva sEshi)
- Acetanam are slaves, but they have no intelligence. So cetanatvam is not there
- So seshatvam is a unique idetifying charcater of cetanAs, looks ok

101. Answer – No and Yes (This is SribAshyam)

- Seshatvam is not a lakshaNam for jeevan
- Here seshatvam is a relation
- To understand the relationship, the two objects needs to be known.
- Dasratha and rAmA to be known before their relation
- If you know the objects first, then how the relationship will be a unique identifier (svarupa nirupaka dharmam) to know that object?
- It is nirupita svarupa viseshaNam only
- So thati s why when we say jeevan, we say jnAnam as lakshaNam and not seshtvam

- Yes seshatvam is a lakshaNam

- A quality (dharmA) though it may not be useful to identify the substance, but if it helps distinguish the substance from others, it can be svarupa nirupaka dharmam.
- This seshatvam helps to identify jeevAtmA from paramAtmA

102. Lord in His avatArA like rAmA and KrishNa were listening to parents and seshtvam can be seen there. But it natural servitude (svatha seshatvam) was not there.

103. Now pirAtti comes to question. She is always seshan to bhagavAn. But all jeevAs seshabhUtAs to both.

104. **svata upaya seshtave sati cetanatvam** [**cetanan who has natural servitude towards both**] This definition applies only to cetaNAs (separates from Lakshmi {she is seshan to bhagavAn} and acetanam {which has no knowledge})

105. So jeevan is atomic, has jnAnam and naturally seshan to bhagavan. Isvaran is vibhu, has jnAnam and naturally sarva sEshi (master of all)

106. Here two terms ayOga vivacetam and anyayoga vivachetam (non association refusal and association with others refusal).

107. The Refusal of nonassociation of cetanan to isvaran and Refusal of cetanan's association with someone else.

- Example: In SrIbAshyam,
- 1st chapter says Lord Sriman nAryaNA is indeed jagad karaNam.
- 2nd chapter says Lord SrIman nArAyaNA is the only jagad kAraNam.
- Ayoga vivacetam and anyayoga vivcetam is shown.

108. For all the JeevAs (baddha, mukta and nitya)

- actions (pravrutti) are all only for Isvaran.
- always obeying, performing, and enjoying only for Him

109. First bounded souls (baddha jeevAs)

- baddhA svarUpA
  - bounded by karmA,
  - Shrunk knowledge (no svarupa AvirbhAvam)
  - performs actions and gets rewards;
  - From brahmA to tiny worm to palnts.
  - Attain the body based on actions (karma phalan)
  - Body is supported through AtmA's svarupam and jnAnam
  - Through svarupam, they are alive (soul keeps body alive)

- Through jnAnam – body support while they are awake, do actions {yagAs, prapatti, kaimkaryam, sins (pApA) and go to hell (naraga lOkA)}

- Death is separation of AtmA and sariiram
- Body decomposes to various materials
- and they all become body for the Lord.
- So when soul leaves, body gets destroyed.

- baddha Sthithi
  - Lives on worldly pleasures till mOksham.
- baddha pravrutti
  - Will perform merits, sins or neutral (like eye blinking)
  - Will do bhakthi or prpatti and attain mOksham

110. Now for muktAs

- muktA svarUpA
  - Removal of karmAs which were the hurdle for mOksham
  - Appearance of their true innate nature (svaruPa AvirbhAvam).
  - Not a new svrUpA but hidden one is comign out.

- This jeevan is equal to bhagavAn in brilliance, happiness and flawlessness (tejas, Anandam and amalam)

- muktA Stithi
  - There is a begin. No end
  - All muktAs are same. But no distinction among muktAs in terms of junior, senior.
- muktA pravrutti
  - Kaimkaryam to bhagavAn which was lost from beginningless (anAdi)

111. For nityA

- svarupA –
  - Beginngless, endless –
  - always blossomed;
  - no karmA, no obstacles,
  - always seshan
- sthithi
  - Continue eternal kaimkaryam, is common for all
  - and so no difference from one to other in sthithi
- pravrutti
  - each one does something according to Lord's wishes
  - No competition, or jealousy;
  - everyone is happy on others' performance;
  - Lord's Anandam is the common objective.

- Everyone has equal right as the other

112. Defn regarding appearance - prakAsatvam

- parAk – is divided into jadam and ajadam
  - Jadam = can be seen only with help of others; prakAsatvam only through others – like table, chair
  - ajadam = svyam prakAsatvam = appears by itself, no help from others needed) like DBJ, suddha sattvam
- Pratyak = svasmai svyam prkAsatvam = that appears to itself, without the need of others. Example: AtmA

113. All objects are svayam prakAsam or asvyam prakAsam

- Objects which show themselves without any external knowledge (DBJ) – svyam prakAsam {self luminous}
- Example - AtmA, DBJ, suddha sattvam
- Only AtmA is pratyak - svasmai svyam prakAsatvam (knows itself by itself)
- Example – pot, table, book etc. (we understadn them only through our DBJ)

114. All cetanAs (both jeevAtmA and paramAtmA) have 2 knowledge (jnAnam)

- svarupa jnAnam which is AtmA – dharmi (substantive knowledge)
- dharma bhuta jnAnam – attributive knowledge

115. dharmi jnAnam (DJ)

- It is pratyak – shows itself without any help from others.
- No shrink or expansion for anyone at anytime.
- It shows me, me., only to that AtmA.

116. Dharma Bhuta jnAnam (DBJ) – (get used to this term)

- Name
  - Can't call dharma jnanam then people construe jnAnam about dharmam (dharmaysa jnanam)
  - Bhuta is added to show, "this that becomes that".
  - Dharma (attribute) that becomes jnana
  - Dharmi also could have called dharmi bhuta jnanam, but usually we say dharmi jnanam only
- What
  - When we say knowledge (jnAnam), we refer to only this.
  - Is the attributive knowledge for all AtmAs
  - No begin, no end. Eternal. Associated with all AtmAs.
  - It is a acetanA, because there is no another DBJ to understand this DBJ
  - But, not classified as a 4^{th} acetanam, because it is always associated with cetaNAs
- When

- Shiny (show itself – svayam prakAsam) during awake state, will show objects in the world.
- Not shiny (asvyam prakAsam) - During sleep state, though DBJ is present, it does not reveal anything, it does not show itself.

- To Who
  - it reveals outside objects, to the owner only (I will not gain from your DBJ)
  - Pervasive (vibhu) for Isvaran, muktAs (after reaching mOksham) and nityAs
  - Varies for bounded souls (baddha jIvAs), according to karma phalan

117. DBJ (dharma bhuta jnAnam)

- Svarupam
  - Acetana dravyam (nonsentient thing, stuff)
  - Makes the jeevan/Isvarn to understand outside objects
  - Vishayitvam (Showingness - ability to show other items)
  - Svayam prakAsam (not always but only when when indicating objects)
- Sthithi
  - Vibhu for Isvaran, nityAs
  - For muktAs, after moksham, vibhu

- For baddhAs, it will expand and shrink based on karmA
- Pravrutti
  - When it is in body, it commands body and senses (prayatnam – effort, attempt)
  - For baddhAs it will shrink and expand
  - It will reach a state called enjoyment (bhOgam)
  - happiness or despair is out of this
  - But naturally everything is towards Isvaran only.
  - All of them are favorrable (anukUlam) only
  - That is the svabhAvam
  - For baddhAs, it may appear good or bad based on karmA.
  - For all others, it is always naturally good

118. JnAnam = Showing itself, or showing others

- DJ = Show to itself about itself, no help of others. but doesn't know about outside.
- DBJ = Show about others, but doesn't know about itself

119. acetanAs – 3 types.

- Have no knowledge (jnAnA),
- It appears to others only
- So we conclude, they can't show to themselves

- In this aspect, they are like DBJ – no jnAnam, can't show it to itself
- Prakriti and kAlA = jadAm (asvayam prakAsam)
- Suddha sattvam = bright (ajadam) according to pancarAtra sAstrA
- All the acetanAs change according Lord's wishes

120. So in summary, acetanAs

- Have no jnAnam,
- parAk = appears to others only (they don't know about themselves)
- are prakrit, kAla, suddha tattvA and DBJ
- But DBJ is always associted with AthmA and so is not classified as a separate acetnA
- acetanA minimal set = {prarkti, kAla, suddha tattva}
- prakrit and kAla are jadA (not shiny, not self showing)
- suddha tattva = ajadA (shiny, shows itself to others)

121. Suddha tattvam 3/4th (tripAth vibhuti) and prakrit ¼ of Lord's total ownership

- svarupA
  - acetana – no knowledge
  - Pure sattva gunA only (no rajas, no thamas)
  - Shines by itself (svayam prakAsam) – ajadam for Isvaran, muktA and nityAs

- For baddha jIvAs, learned only through sAstram

- Sthithi
  - In nithya vibhuti – boundless
  - For example, the body (tirumEni) of nityAs, muktAs, bhagavAn, the tirumAmani mandapam are all eternal
- pravrutti
  - Some are eternal (nityam) an some are not
  - Desired kaimkaryams could differ an change. So they may not be eternal.
  - If one wants to see parents, he can. But those forms (rupA) are not permanent.
  - For Lord bhOga sAdanam (means of enjoyment)
  - For muktA and nithyAs kaimkarya sAdanam (means of service)

122. kAla is another acit tattvam

- Svarupam
  - acetana, jadam, vibhu, eternal (no begin or end)
  - No knowledge (jnAnA)
  - asvayam prakAsam (can't show itself; need help of others)
  - This is spread everywhere - so vibhu
  - (different from isvaran/jeevan – because no jnAnA)
  - (different from prakrit becaue this is vibhu)

- Sthithi – continuity
  - You can't measure kAlA,(measure time with what?)
  - So it is eternal
- pravrutti
  - divisions like kalpA, yugA, year etc. are used for srushti etc.

123. Tattvams (realities) are 24 different types

- 26th is Lord, Isvaran, paramAtmA (Super soul)
- 25th individual soul (cetanA)
- 1-24 are prakriti (primordial matter) and its several manifestations

124. Now prakriti (triguNA)

- Sattva, rAjasa, thAmasa gunAs always changing
- At equilibrium = when the three guNAs are equal (1/3rd each), = great deluge (praLayA)
- When non-equilibrium, creation and sustenace happens

125. Prakrit related has 24 tattvams.

- svarupA
  - acetanam – No knowledge
  - parAk – exists only for others
  - jadam – asvyam prakAsam - can't show itself. Need something else

- mixture of triguNA (three qualities mixed)
  - sattva – balance, goodness, purity, peaceful, virtuous, harmony
  - rAjasa – passion, activity, dynamic, egoistic, driven
  - thAmasa – chaos, anxiety, lethargy, confuson, sleepy, ignorant
- Eternal (non destroyable)

- Sthithi
  - Spread everywhere in leela vibhuti (playful universe)
  - Not present in nithya vibhuti (eternal universe)
  - Not vibhu (because its not mOksham)
  - Capacity to change to other 24 tattvAs
- Pravrutti
  - For bounded souls (baddha) – expand and shrink based on bhagavAn's leelA rasam (playful attitude)
  - When triguNAs at eqilibrium = praLayA
  - At nonequilibrium = avyaktam (creation and sustenace states)

126. From prakriti, when guNAs change, mahat, ahmkAram etc. emerge. (transformation/manifestation – pariNamam)

127. Prakriti (unmainfested, primordial matter) is responsible for

- For baddha jIvAs it is the indiryam and sariiram
- It changes into several forms and attract.
- Your body, car, jilebi and stop sign post all are same

128. Now the 24 prakriti related tattvAs –

- (1) prakrit (unmainfested, primordial matter)
- (2) mahat or buddhi (first principle to individualize, intelligence, discrimination)
- (3) ahamkAram (ego, allow self-identity)
- (4-8) From 5 tanmAtrAs (5 sublte elements) emerge from tAmas guNA - [sabdha, sparsa, rUpa, rasa, ganda] {sound, touch, sight, taste, smell}
- (9-13) Gross elements (panca bhutAs) emerge from tanmAtrA space, air, fire, water and earth.
  - ahamkAram (intermediate state sabdha tanmatra) – mainfests into space {AkAsA} likewise
- (14) Mind (manas) emerge from sattva
- (15-19) 5 karma indriyAs
- (20-24) 5 jnana indriyAs

129. External senses (bAhya Indriyams) are like 10 doors (10 indriyAs)

- Karmendriya – 5 exit doors – 5 active instruments
- Speaking, grasping, moving, reproducing and eliminating
- jnAnendriya – 5 entry doors – 5 cognitive senses

- Hearing, touching, seeing, tasting nd smelling

130. Internal sense (andhar indriyam) is mind

- Manas, buddhi, chitaa, ahamkArA all are same but referred at different context.

131. These 3 acetanA – prakrit, kAlA, suddha tattvA

- **Always** present, eternal (nithyam)
- **Naturally present (sveta)**
- Though eternal – may join with other states and get different names.

132. Eternal (nithyam) is classifed as

- svarupEna nithyam (permanent by nature)
  - Their nature never changes. No modification
  - Example: AtmA (Lord's and individual soul)
- pravaha nithyam (permanacy by flowing)
  - like river water. River is always there.
  - But not the same atoms. Its all different H_20 molecules.
- mahat, ahamkAram etc. (Same will come come after each creation (srushti) of the universe.

133. Little more on pravAha nithyam – SribAshyam

- Destruction (nAsam) – 2 types

- Material destruction (whole vasthu) itself destroyed
- State destruction (the lump of clay is destroyed, but pot has been created)
- But these two states are mutually exclusive
- Two states – clay state, pot state

134. So prakriti and its pariNamam (changes) are

- Temporary (anithyam) because we see different name, and different shape. [states are different]
- Eternal (nithyam) – because they all prakrit only as raw material. [material is the same]

135. sajAdiyam and vijAdiyam

- You have a lump of clay round or flat – sajAtiyam (of the same kind)
- But make into a pot – vijAtiyam (transformed) – because different name and shape
- State or condition (avasthA) is changing. But material is the same.
- These are pravAha nithyam

136. Everything in the universe favorable to the Lord.

- All the 3 acetanAs (prakrit, kAlA, suddha tattvA) are favorable to bhagavAn. Therefore favaorable to muktAs and nityAs too.

- acetanAs change in svarupam under His sankalpam.

137. For baddha jIvAs,

- Prakriti and kAlA good or bad, depends on poorva karmA
- If he believes everything is for bhagavAn (bhOga sAdanam), it will be favorable.
- If he believes all for him (bhoga sAdanam for him), then they will be adversaries (pratikUlyam) to him

138. Now Esvara tattvam, the last in tattva treyA,

- svarupA
  - Pervasive (vibhu)
  - Totally independent (svatantran)
  - In fact, He supports everything
  - Ultimate natural controller, everything is under His control
  - Ultimate natural owner and master (sarva sEshi)
  - understood by svarupa nirupaka dharmam (uniquely identifying qualities) – satyam, jnAnam, anantam, Ananadam, amalatvam, Sriyapativam
  - After understanding these 6, the other qualities show He is above all – jnAna, bala, aiswaraya, viirya, sakthi, tejas
  - Then saulabhyam, vAtsalyam etc.
  - All these guNAs with Him all the time.

- But we highlight certain for our upAsanaA
- Sthithi
  - 5 forms (para, vyuha, vibhava, antaryAmi, archA)
- Pravrutti
  - Creation, sustenance, destruction (srushti, sthithi, layam)
  - Confer mOksham (ultimate bliss, libaeration from samsAram (birth/death cycle))

139. Divine manifestions (Isvaran'srupams)

- pAncarAtra AgmA states these
- Para, vyuha, vibhava, antaryAmi, archai
- All five are sacred.
- No karma sambhandham just like srivaikunta svarupA

140. Para rupam (eternal supreme, in Srivaikuntam)

- Form of the Lord in SrIvaikuntam
- Essentially for nityAs and muktAs
- all 6 qualities (satyam, jnAnam, anantam, Anandam, amalatvam, sriyapatiam) are highlighted
-

141. Vyuha form (descended down to milky ocean)

- Lakshmi nArAyaNA reclining on Adi seshan in kshirAbdi
- Some say 3 and some say 4

- Para vAsudevan comes down to Vyuha vAsudevan
- Vyuha vAsudevan then divides into sankarshananm, pradyumnan, aniruddan
- Since para and vyuha vAsudevan has the same gunNAs etc. so we say vyuham is 3
- sankarshaNan – jnAna, bala
- pradyumnanam – aiswarya, viirya
- aniruddhan – sakthi, tejas
- upavyuhAs - kesava, narayana etc. - 12

- Our body is made up of prakriti. Lord's sariiram is also prakriti (He owns everything as His sariiram)
- Our body has the link (prakrit sambhandham) to Lord's sariiram
- So various parts of body, we put tirumaN with those names

142. vibhava avatArams (divine incaranations in different yugAs)

- 30+ are mentioned
- Only dasAvatArA, 10 are highlighted
- rAma, krishNa are famous
- Human forms, rAmA and KrishNA, that is His desire.
- His body suddha tattvam
- Svarupa avataram, Avesa avataram

- Dharma rakshaNam - He takes avatAram to protect dharma
- One who understands this avatAra rahasyam = will go to moksham, so says bhagavad gitA
- Lead him to perform prapatti – his faith will increase

143. antaryAmi (or hArdA)

- inside everything and everywhere
- No connection to the karmA of individuals
- A bhakthA can realize this form in his heart – particular form, particular qualities
- Inferred but not direcetly seen, by most
- yOgis visualize Him and so hArdA
- Presence can be felt by dhyAnam

- mAnasika prayers towards Him
- He is the one remembered before eating.

144. Archa

- Iconic (bimbA)
- Conscreted temple vigrahams, revered images, salagramma etc
- Lord stays in the form and energy according to pooja and pratishta

- The icon (bimba), archyavatAra moorthy –can be gold and silver, said saunaka maharishi.
- ArchyAvatArA - also will give moksham
- Pooja, archana. Dhyanam can be done to that bimbam
- Azhvars also worshipped archyAvatAra moorthys

145. To remember 5 forms

- Think of you are thirsty and need water desparetly
- Param is like cloud (cloud holds water molecules)
- Vyuham like ocean (water everywhere but salty)
- Vibhavam is like floods (river somewhere running is no help)
- Antaryami is like water below earth (how to get it?)
- Archai is like beautiful cup of water in your hand

146. Isvaran

- Soley in charge of jagad vyApArA {universe affairs/function} (srushti sthithi layam)
- He does all these with His consort (pirAtti) Sri mahA lakshmi

147. Division of responsibilities

- Lord is punisher (dandadaran)
- So He kept to himself, male qualities
- pirAtti is epitome of compassion

- So she kept purushkAratvam (mediator), female qualities
- They divided between themselves
- It is their own discretion

148. Miscelleaneous

- Esvaran and cetanan both are pratyak (show about itself, to itself) {svasmai svyam prakAsam}
- cetanA is called pratykAtmA (pratyaktvam, ekatvam, anukulatvam) – pratyaktvam is critical
- Lord is called paramAtmA to distinguish.

149. Misc.

- Though DJ is pratyak, it is minimal only (seshatva jnanam).
- soemtimes anutvam, nithyam, (atomicity, enternal) we need to understand through DBJ and sAstram
- That makes DJ asvyam prakAsam (certain properties it doesn't reveal)

150. Misc.

- AtmA is favorable (anukUlam) to itself
- That is bhagvAn's sankalpam (conviction, intention)
- Otherwise for baddha jIvA, it will change according to karma phalan

- Whether Sariiram is anukulam to itself or not depends on karma phalan (fruits of the past activities).

151. Misc.

- jeevAtmA and paramAtmA – pratyak, svayam prakAsam
- DBJ not pratyak, but has vishayitvam (show others) svayam prakAsam at awake state
- Suddha tattvam also svayam prakAsam – but unlike the others above, it has guNAs (rupam, rasam etc.), gross levels like space, water etc. are there. Pond, mandapam etc. are in Srivaikuntam, made of suddha tattvam

152. Finally, the svarupa, sthithi and pravrutti bhedam (differences) for all cetana acetna vasthus

- are under Lord's sankalpam (will)
- They don't exist without Isvaran and His desire.
- *svAdina trivida cetanA cetna svarupa sthithi pravrutti bhedam*
- Here svAdena – Under Isvaran (dependent on Isvaran)
- svAmi desikan adds, dependent on His sankalpam also
- Everything is adinam to bhagavan and His sankalpam

153. Thus we need to understand and contemplate on all the 3 tattvAs

154. Critical point to Remember when studyinmg SRTS

- Here our goal is to apply SRTS to real ife and learn to live a better life and perform kaimkaryam without any flaws (aparAdamila kaimkaryam)
- We are like the manufactured car. It comes with owner's manual, SRTS. But for your daily drive, you need to know very minimal things to drive and live happy. Manual is there to refer for complex problems.

155. That takes to next chapter 6, paradevatA pAramArtika adikAram (The truth about highest deity)

156. pAramArthikA = real, truth, best, essential;
paradevatA = supreme deity
Its about the superior/excellent truth about the highest deity.

157. Qn: Last chapter, discussed about Sriyapathy (husband of Lakshmi), His five forms etc. then why we need here to establish Sriman narAyaNA here?

- bhOktha bhOgyam preritA (acetanam, cetanam and esvaran – nonsentient, individual souls and supreme

soul) was talked. But there never mentioned that Sriman nArAyaNA as the isvaran, from upanishad view point.

- Some say that param vyuham etc. all the five forms of bhagavAn may all be svami Desikan's own ideas and writings
- Where is the upanishad validity?

158. The necessity of determiningthe supreme deity -- To attain mOksham without any delay, and to pray on the right means,

- generic knolwedge of Isvaran alone is not enough.
- One need to know specifically who that esvaran is without any doubt.
- Realize accurately the one who can confer you the reward is essential. Accessing all others will not help.
- Question is who can give us the mOksham?

159. Those who are not experts in sAstrAs may say – All AtmAs are just one, all devatAs are just one, understanding the trinities (brahmA, vishNu and shivA) to be one is enough, there is one superior to these three. All those claims can't distinguis th truth from false statements.

160. Those false statements don't understands what upanishads unilaterally prove and what vyAsAcAryA etc. have accepted and followed the truth.

161. The truth is bhagavAn SrIman nArAyaNA is the one and only one who can confer mOksham, he is the ultimate deity, He has all sentient and non sentient as his body; He is the one being enjoyed by those who are liberated (muktAs). He is always inseparable from SrI mahA lakshmi. He is the boss (svAmi) for all of us.

162. Even if one has the perfect knowledge on sentient, nonsentient and esvaran, if one does not understand the ultimate deity, he may waste time and energy on devotion some other god. Those Gods can't offer what he aspires. It's a dead end. So understand who is the superior deity. (paradevatA) and develop devotion towards Him.

163. BrahmA, rudrA are NOT para devatA – upanishads and other pramANAs clearly conclude on this.

164. brahmA and rudrA are created product only. They are not the cause. (kAryam and not kAraNam)

165. Even shivA says, We are all part of your body.

166. brahmA and shivA received their positions only after praying to Lord nArAyaNA. It is SrIman nArAyaNA who conferred them their jobs/positions.

167. brahmA and ShivA are bounded by karmA (actions and its reactions – puNya, pApAs)

168. brahmA and shivA etc. are under the mAyA (sankapam, determination) of Lord nArAyaNA only.

169. brahmA and rudrA etc. receive their knowledge only from Sriman nArAyaNA. Lord sits as anatarAtmA (dwelling inside everyone) and helps all sentients to do the actions.

170. brahmA etc. are emperumAn's wealth (vibhti)only.

171. brahmA etc. are bhagavAn's sariiram (prAkArA or mode)

172. brahmA etc. are slaves, servants of the Lord.

173. There is no one equal or higher than SrIman nArAyaNA on any aspect by any measure.

174. Those who are blessed by Madhusoodanan during the time pregnancy itself (during garbha SrimAn) [jAyamAna

kadAksham] will be void of rAjasa and thAmasa guNAs. Filled with sattva guNAs only.

175. Even if brahmA etc. are referred as the means for mOksham in our sAstrAs, in reality they help us with knowledge, energy etc. to reach bhagavan. Just like our AcAryAs, they give knowledge only. mOksham is given by bhagavAn only.

176. The boons granted by other Gods are all possible only by the sanction of the bhagavAn

177. Bhakthi to other devatAs will lead one eventually to seek Lord Sriman nArAyaNA

178. If they are obsessed with devtAntrAs (other devatAs), they will be punished by Lord and will be corrected. [phalan through bhagavad nigraham]

179. If one goes against the Lord, noone, [emphasis – no one] can save him. Refer kAkAsuran story. On the contrary, if one surrenders to the Lord, no one can oppose him. BhagavAn will always protect the surrendered.

180. Vishnu purANA says, brahmA did penance for 1000 crores of yugAs and received the postion of brahmA. That tells all types wealth you reciev only by the blessings of the Lord.

181. If one does moksha saraNAgaty, there will be delays or hindrances only based on what he had desired and requested. Nothing else will be impediemnts.

182. bhagavAn's indepdence is unquestionable. People go to other devatAs only if they don't have conviction on this.

183. They don't understand that prayers to other devatAs go only eventually to Lord SrIman nArAyaNA only. If you put a garland on a person wearign a shirt, it meant for the person and no for the shirt.

184. Those who pray for moksham to bhagavAn, will get all other wealth and fame as a byproduct. The wealth and fame coem and fall on them. [Those enjoyment which we wished but didn't get, they will come and fall on us naturally without any effort from us]

185. AzhvArs unequivocally have claimed the highest status of Lord Srimna nArAyaNA and showed that all others are lower.

186. "Lord is the highest" that is explicit in rahasya trayam also – tirumanitam (praNAvam, nArAyaNA); dvayam (SrIman nArayaNA); charam slOkA (aham, mAm)

187. AzhvArs have declared that SrimAn nArAyaNA is the only rakshakan (protector) [savior]

188. So an intelligent person will approach the Lord and give up on other devatAs

189. Parasara rishi says all male species under the control of bhagavAn and all femalespecies under Sri mahAlakshmi

190. So our saraNAgaty is towrds both bhagavAn and pirAtti

191. Ignorance, unncecssary actions [ajjAnam, karmA, vAsanai, ruchi, deha sambandham in that vicious cycle] will cloud and lead people to destruction. True knowledge is that Lord is the only protector. He is the only one who can confer mOksham.

192. That brings to the next chapter Ch: 7 mumukshutva adikAram. Its about discussion on the desire of moksham

193. So far what we have seen

Ch:0 – guruparampara sAram (The lineage of AcAryAs)
AcAryA are the only route through which we get the mOksham, permanent bliss
Ch:1 – upOdkAdam (preface)
Ch:2 sAra nishkarsham (Ascertaining the the essence)

Ch:3 pratAna pratitantram
Ch:4 artha pancvakam
Ch:5 tattva treya cinaTikAram
Ch:6 paradevatA pAramartya adikAram

194. This chapter is a turning point. Self evaluation and the action required. Realize what we are and what we should do

195. Contents of this chapter--

[a] benefit of understanding tattva treyam

- jeevAtma is different from sariiram or from esvaran [body, soul and God are indpedent entities] – benefit of this realization

[b] tirumantiram and its help –

- Eliminating five types of ahamkAra mamakAram (rid of I, me and mine} by practising tirumantiram

[c] Conncentrate on bhagavAn

- dOshAs in sabdhAdi vishyam and kaivalyam {Defects in both worldly pleasures and enjoyment of one's own AtmA and the greatness of enjoyment of bhagavAn {paramAtma anubhavam}

[d] what mumukshu should do

- Mumukshus eliminatie pravrutti and adopt nivrutti dharma {pravrutti – multiplier, continuance; nivrutti –

abolition, escapting from; mumukshu = one desiring for mOksham/liberation}

[e] Who is better

- One who adopts on the means of liberation {mOkshObhAyam} with determination {vairAgyam} is superior, one does not is inferior

196. Opening slOkA - We all go through happiness, enjoyment in this world and realize somewhat the defects in them

- Who produces those? - Prakriti (the gross raw material for creation) and its descendants like mahat, ahamkAram. {understand - our body, the enjoyment objects are all made out of prakriti}
- How long they last? - They revolve repeatedly like a whirlwind (every moment, every day, across many births) without any end. – happiness, mood, taste, like/dislike
- Why this happens? – Due to effects of the cumulative sins across many births, which are like a huge ditch keep filling with fire
- What we need to understand -
  - the alpha astira phalans (temporary and trivial nature of all the enjoyments here)
  - the inherent nature (svabhAvam) present in us and in bhagavAn,
  - the greatness of mOksham,

- and finally the jail in which we are trapped currently.

- When one realizes all these, why would anyone desire to stay this bondage? (samsAra bhandham, association of the birth/death cycle)

197. [a] What is the necessity in understanding the distinct entities – body, soul, and God (sariiram, jeevAtmA and the paramAtmA) {tattva treyam – cit, acit and esvaran}

198. Through proper sAstrAs that explains the nature of AtmA, one understands –

that jeevAtmA

- {svayam prakAstava} - Is self luminiscent [DJ (dharmi jnAnam)- does not need any external knowledge (jnAnam) to understand itself]
- {jNAthruthva} - with its DBJ (attributive knowledge) understands everything
- (karthurthva} Executes the action
- {bhOkthurthA} Is the enjoyer of the pleasures
- {sariiratva} Has the body as ancillary, associate, assistant
- {aNutva} Is atomic
- {nithyatva} eternal
- {niravayatva} without any part, division or limbs
- Can't wet, dried, cut, destroyed, shrunk, expanded, burnt or changed – simply unmodifiable, imperishable

- Thus the individual soul separates itself from the body

199. He understands that this AtmA

- Will undergo reincarnation – takes a different body here, or takes a different body elsewhere.

200. He

- realizes there exists higher rewards.
- also scared of falling into hell (naragam) and the miseries and menaces associated.
- Fears that if he takes another birth what the woes it may bring in
- So he tries to avoid committing the sins

201. He understands that he is

- {adheyatva} – beig contained or deposited
- {vidheytava} – controlled and commanded
- {seshatva} – state of being remainder

Still he is

- {Alpha sakthithva} – least powerful
- {aNutva} – atomic in nature
- {ajjnANa} – full of ignorance
- {samsaya vibharya} – doubts and commits faults
- {dukkAdi yOgyatva} – in despair
- {asubhAzrayatva Adi} – unclean etc.

202. Now he understands - though he is the body of the Lord, but he is opposite to all the noble charcaters of the Lord. And so he understands that he is different from esvaran.

203. By acquiring this knowledge, he attains a state to be eligible to perform kaimkaryam to bhagavan and gain fame because of that.

204. [b] tirumantiram is the highest essence {sAradama} of whatever needs to be understood. When one practises the tirumantiram - Discussion of 5 elimination scenarios - ahamkAra (Ak) mamakArams (Mk), where in tirumanitram (TM) explains that, and how it is removed (How)

205. 1st elimination

- Ak – {sarIra Atma bhrama} Delusion of body is the soul
- Mk – assuming the ownership of body related stuff like wife, kids etc.
- TM – "ma" in praNAvam {pratma padam tridhIya aksharam}
- How – root for "ma" is "mana jnAne." - jeevA is the emodiment of knowledge (jnAna svarupan), the residence of knowledge, atomic.

- So the intelligent jeevA has to be different from which is unitelligent/inanimate {jadA} sariiram.

206. 2nd elimination

- Ak – {svatantra Atma bhrama) Though he understands body and soul are different, but the delusion of that He owns himself (seshan) and does not have any boss (seshi) for him
- Mk – Assumes that he owns his characters
- TM – The hidden 4th case in akAram in praNavam (lupta chaturthI in the pratamAksharam)
- How – called tadarthya chaturthI = "for the sole purpose of." I and all of mine are for the sole purpose of nArAyaNA who is indicated by Akaram

207. Here, tirumanjana kattiyam of SrI parAsara bhttar is remembered

- It is during triumanjanam of namperumAL.
- The Lord is wearing a wet yellow robe and a single strand of thulasi garland
- With abhya hastham (hand held in protection posture).
- A small ghee lamp was glowing before him
- bhattar went on an imaginary dialogue.

- This slOkA is the dispute/controversy (vivAdA) between a stubborn jeevAtmA and supreme paramAtma (deluded soul ans divine Lord)
- It is sung even today during tirumanjanam

- paramAtmA *: tvam me* - You are mine
- JeevAtmA *: aham me* - I am ine

- Lord : *kutas tat:? -* How is that?
- Jeeavn : *tadapi kuta:* - What is the reason for your claim?

- Lord*: idam veda mUla pramANAt* - What I said is settled in the "praNavam" of the vedAs
- Jeevan *: yetacca anaAdi siddhAt anubhava vibhavAt* – Mine is based on my own eternal experience

- Lord *: tarhi (sOpi) sAkrOsa eva* – That experience has been rejected
- Jeevan *: ka AkrOsa: kasya ?* - Who had the objection and where?

- Lord*: gitAdIshu mama vidita:* - By statements in sAstrAs like gItA
- Jeevan: *kOthra sAkshi: ?* - Who is the witenss for that?

- Lord: *sudhI: syAt* - The jnAnI (man of knowledge) is the witness

- Jeevan*: hanta, tvat pakshapAdI sa* - (expressing wonder or sorrow) Well, how can he, who is partia lto you!

- *Iti nrukalahe*
- Thus when the jeevan is in tussle (with You Lord)
- *mrgya madhyasthavat tvam*
- since there is no other mediator available, it looks as if You are giving a "satya prqmANam [word of oath I nwet dress]

- The essence is to remember eternal sesha realtionship (servitude) to the Lord
- He is attesting that sacred truth with wet cloth and Tulasi garland .

208. 3rd elimination

- Ak – (anya devatA seshatva buddhi) {anya seshabhutO aham} delusion of being a slave to others except bhagavAn
- Mk – {mama anya seshi:} Delusion of someone other than bhagavan is their owner (seshI)
- TM – {madhyamAksharam} The "ukAram" in the middle of praNAvam [avadAraNam - restrictive, accurate determination]
- How – called tadarthya caturthi = "for the sole purpose of." All of me and mine are for the sole purpose of nArAyaNA who is indicated by Akaram

209. 4th elimination

- Ak – *{nirapkesha svAtantriyam in svarakshaNa vyAbharam}* (delusion of the independece to protect himself without anything else) {nirupAtika seshi}
- Mk – *{nirupAdika seshitva abhimAnam in svarakshaNa vyAbharam}* I have independent protecting abilities, and I am the absolute owner and assumption of absolute bossism
- TM – The "nama" padam
- How – {*na ma svAtantriyam, na ma nirupAtika seshatvam}* - I don't have any indpedence and I don't have any absolute bossism {being boss without any resaon} [upAdai = reason, nirupAdai = without any reason, = by nature]

210. 5th elimination

- Ak – {*svAdhIna karthruthva, bhogyathavam*}
  - (delusion about the services rendeded in mokshA stage - idea of "I will do it independenetly & I will enjoy it independently)
- Mk – {*svArtta karthruthva bhogyathvam*}
  - Services rendered in mOksha, "I will do it for myself, I will do it for my own enjoyment"

- TM – The "Aya" at the end of "nArAyaNAya" padam plus "namah" padam
- How – This tells all the kaimkaryams are executed only by bhagavAn and are done for the purpose of bhagavan {svasmai svapreethiye svayam eva kArayathi}

211. [c] Conncentrate on bhagavAn

- Based on various pramANAs
- the defects related to worldly pleasures (acit related) are seven types {dOsha saptakam}
- {1. Alpahtva} – trivial and low lelvel
- {2. astiratva} – trivial and temporary
- {3. dukka mUlatva} – beginning of the misery
- {4. dukka mitratva} – full of despair
- {5. dukka udargattva} – produce only sorrow and sadness
- {6. viparita abhimAna mUlatva} - inverted ego etc.
- {7. svabhAvikAnanda viruttA} – opposite to natural happiness

212. On the contrary, bhagavad anubhavam {enjoyment of Lord's noble characters and prayers etc.} is straight opposite of the above

213. When one realizes the highs and lows of the above, he will conclude to love only the Lord and be ignore everything else.

214. [d] what mumukshus should do.

mahAbharatA says, pravrutti dharmAs are instructed by brahmA and should be given up

Nivrutti dharmAs are instructed by nArAyaNA rishi and this hould be followed.

This is the qualifcation for those who desire mOksham

215. [e]Who is better?

- Now one understands which is higher tattvam and which is lower tattvam.
- But still he must follow a means (upAyam) to achieve the highest reward (parama purusharttam).

216. Otherwise his knowledge will be like the tail of the dog – no use to drive out the flea or act as cover to be decent.

217. In addition, manu smriti says, one should conduct himself in a manner – according to their age, duties they undertake, life goals, based on learning and their birth. Their appearance, speech and deeds should be colinear.

218. When one performs his duties, will be lauded by others

219. Ending Tamil pAsuram –

- Moksham, the eternal bliss is holding the lotus feet of the Lord
- samsAram is that ever expands so huge and always ends in destruction
- An intelligent person realizes that moksham is good and samsAram is bad.
- And so will crave for libeation (moksham), which is the highest reward of life
- This he realizes through the instruction (upadesam) of AcAryAs
- By their grace, he conquers the senses and realizes that Lord stands ready to rescue us from the deep ocean of samsAram
- And so he will concentrate only on moksham.

220. Ending sanskrit slOkA

- One who does not have an iota of confusion or mental agitation
- Will discard the sweet coated posion (visha madhu) of worldly pleasures
- Eliminate the enjoyment of one's own AtmA (kaivalyam) which is very low
- Will be interested in bhagavad anubhavam which offers endless happiness.

- He by the grace of the Lord, he attains the desire to give up on the samsAram.

221. That takes us to the next chapter Ch: 8 adhikAri vibhAga adikaRam

222.

223. A

224.